

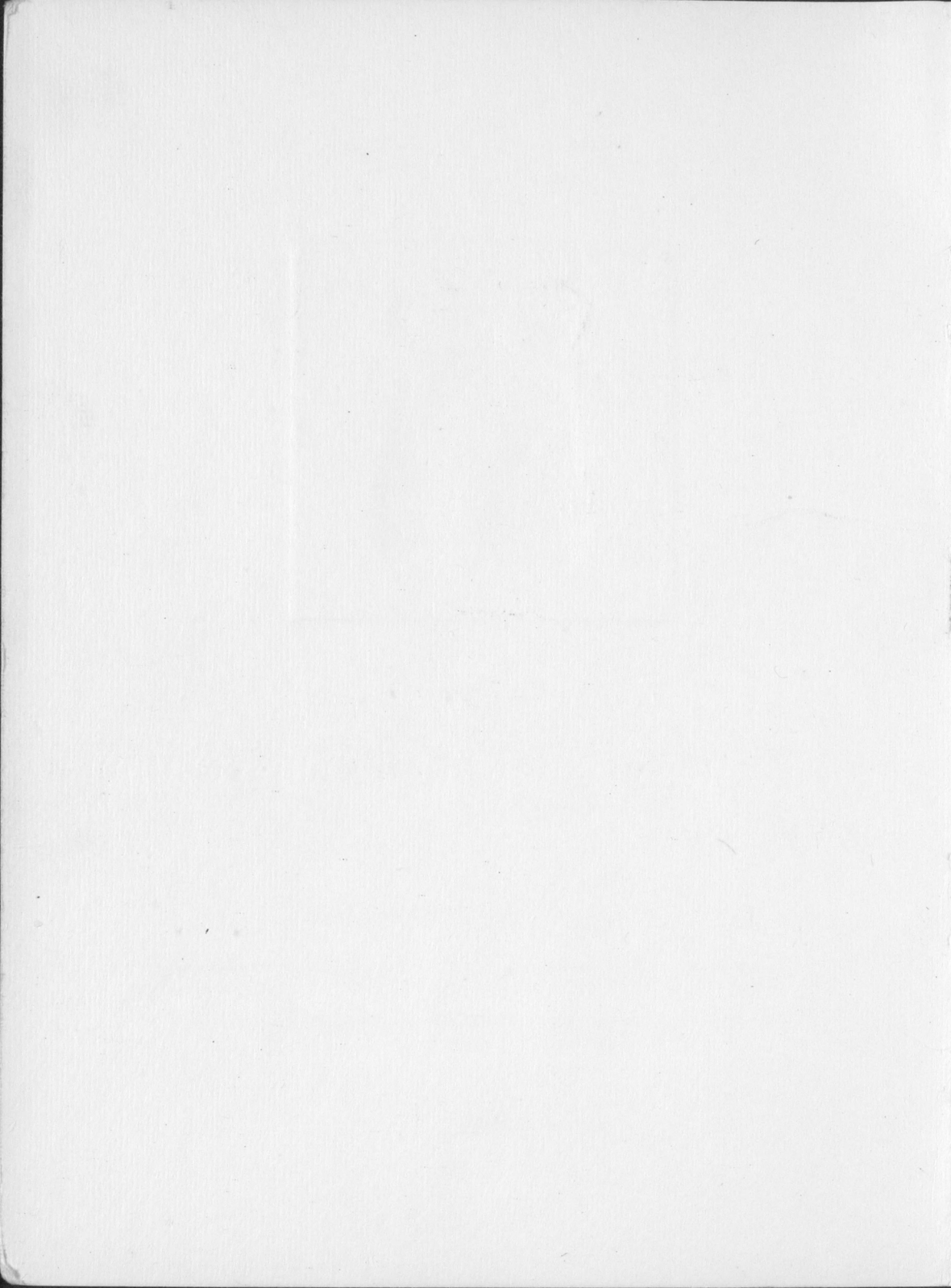
Ceremony of Episcopal Consecration

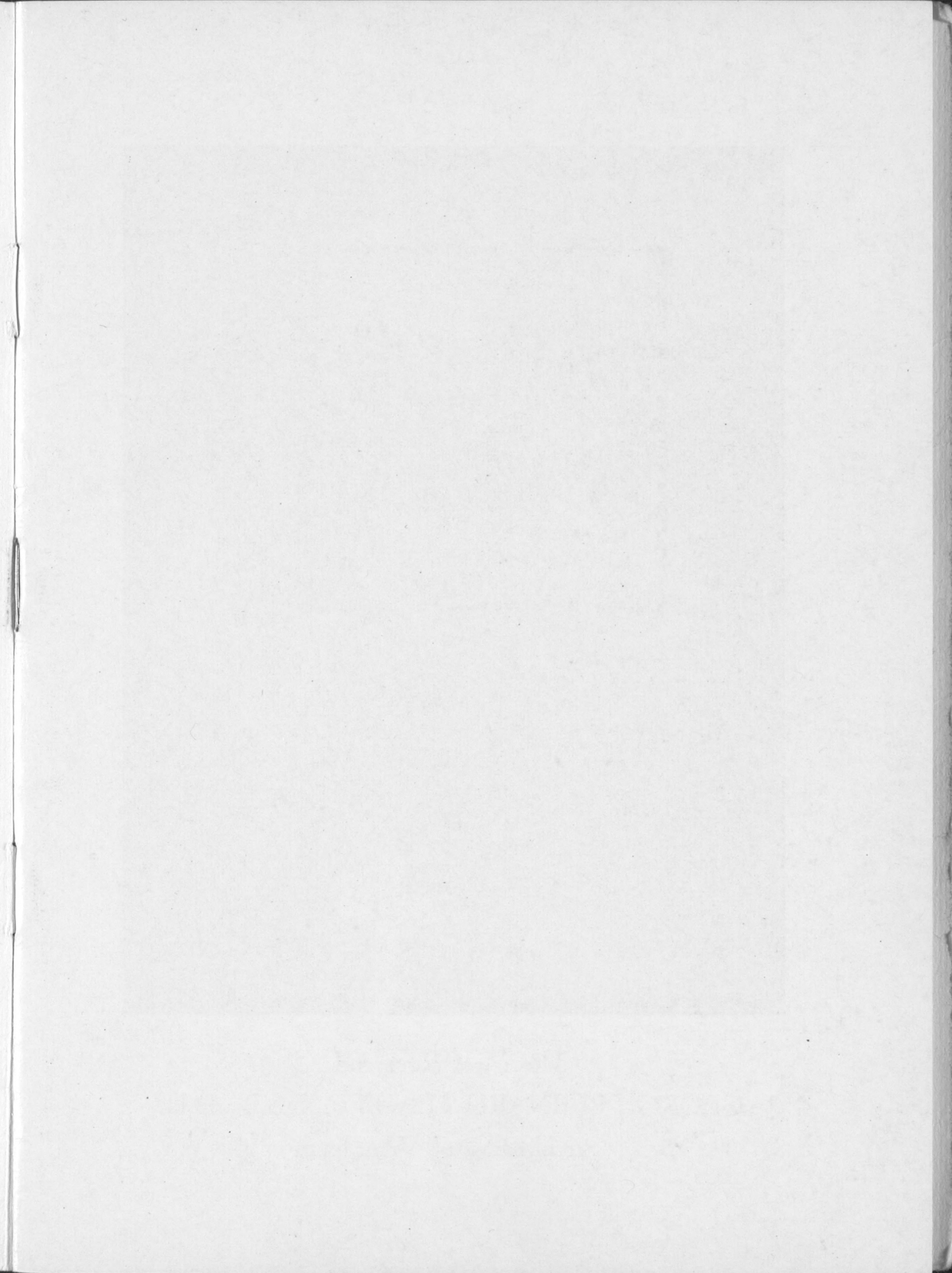
THE MOST REVEREND

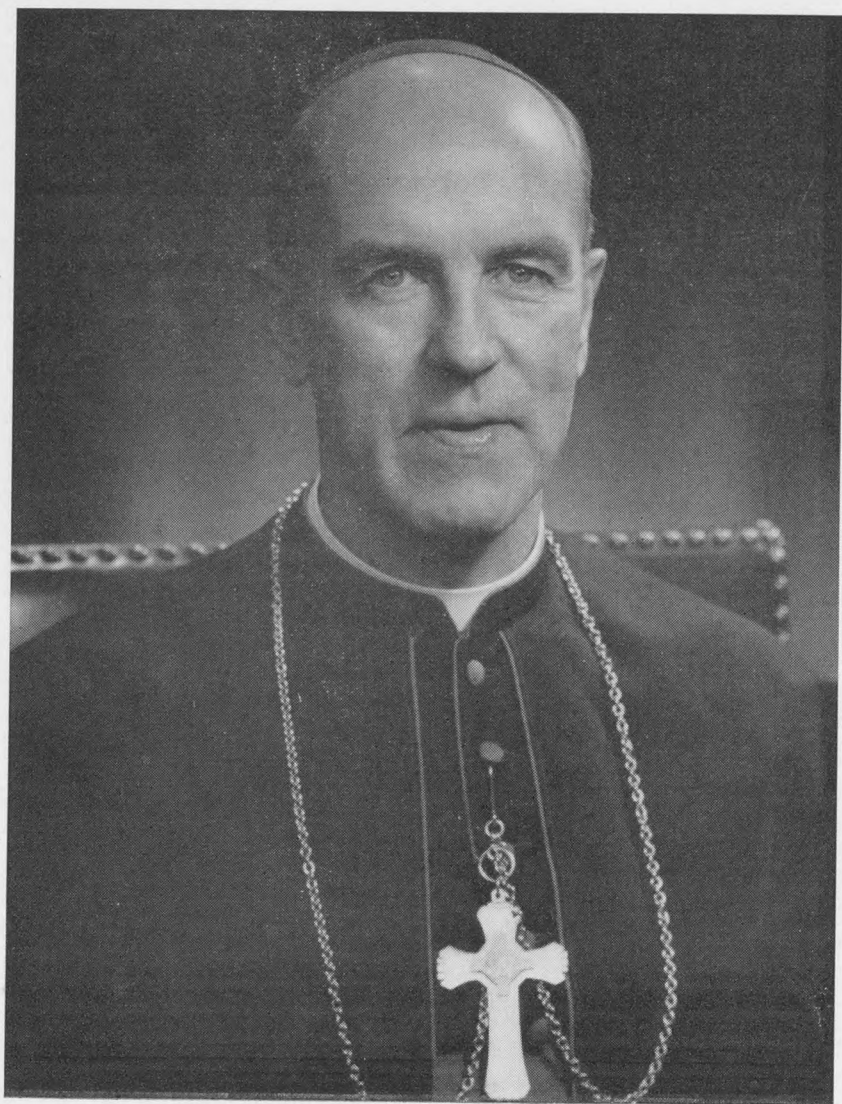
GEORGE BERNARD FLAHIFF, C. S. B., D. D.

ARCHBISHOP OF WINNIPEG









The Most Reverend
GEORGE BERNARD FLAHIFF, C.S.B., D.D.
Archbishop of Winnipeg

EPISCOPAL CONSECRATION
of
THE MOST REVEREND
GEORGE BERNARD FLAHIFF, C.S.B., D.D.
Archbishop of Winnipeg

Feast of the Queenship of the Blessed Virgin Mary
May 31, 1961

St. Michael's Cathedral
Toronto, Canada

Consecrator

HIS EMINENCE

JAMES CHARLES CARDINAL McGUIGAN, D.D.

Archbishop of Toronto



Co-Consecrators

THE MOST REVEREND PHILIP POCOCK, D.D.

Co-adjutor Archbishop of Toronto

THE MOST REVEREND MICHAEL O'NEILL, D.D.

Archbishop of Regina

\$20
JA

Ceremonies and Prayers for the Consecration

No one may be consecrated bishop without the authority of the Holy See, which is given by the Apostolic Mandate sent from Rome.

The Consecration takes place, normally, on a Sunday, or on the feast of an Apostle. However, with the permission obtained by His Excellency the Apostolic Delegate, Archbishop Flahiff's Consecration takes place on the Feast of the Queenship of the Blessed Virgin Mary.

A special altar on the right side of the High Altar is prepared for the Bishop-Elect, at which he will celebrate the first part of the Mass with the Consecrator, who officiates at the High Altar. The Consecrator is assisted by two other bishops.

Those present at the ceremony follow the attitude of the Consecrator, standing or kneeling when he does so; sitting when he sits, except for the examination at the beginning of the rite, and while the Bishop-Elect's head and hands are being anointed, when they stand.

After vesting, when all are ready, His Eminence the Cardinal sits on the faldstool before the Altar. The Bishop-Elect and the assistant bishops come before the High Altar, and sit on the stools facing the Consecrator. The Bishop-Elect and the assistant bishops then stand and the first assistant bishop addresses the Consecrator.

The Preliminary Inquiry

First Assistant Bishop: Most Reverend Father, Our Holy Mother the Catholic Church requires of you that you raise this priest here present to the charge of the Episcopate.

Consecrator: Have you the Apostolic Mandate?

First Assistant Bishop: We have.

Consecrator: Let it be read.

The Mandate is then read by the Consecrator's Secretary.

Consecrator: (After Mandate is read) Thanks be to God.

The Examination

The order established of old by the holy Fathers teaches and ordains that he who is chosen for the office of bishop, should be most carefully examined beforehand, in all charity, regarding the doctrine of the Holy Trinity. He should also be questioned about divers other matters and about the way of life befitting the episcopal charge. This must needs be done, in accordance with the warning of the Apostle: "Lay not hands inconsiderately upon any man", so that he who is to be consecrated may learn how one who has been raised to this office should order his life in God's Church and they who have laid hands on him in ordination may be free from all blame. In virtue, therefore, of this same authority and command we ask you, beloved brother, in true charity, whether you are willing, in so far as in you lies, to conform your judgment to the teaching of Holy Writ.

The Bishop-Elect: With all my heart, I am willing to do this in all things and to obey that teaching.

Consecrator: Are you willing, by word and example, to teach what you have learned from the sacred Scriptures to the people for whose service you are to be consecrated?

Bishop-Elect: I am.

Consecrator: Are you willing to accept with reverence, teach and observe the traditions of the orthodox Fathers, and the Decretals and Constitutions of the Holy, Apostolic See?

Bishop-Elect: I am.

Consecrator: Are you willing in all things to be loyal, submissive and obedient—in accordance with the Church's law—to the blessed Apostle Peter, to whom God gave the power to bind and loose, and to his vicar, our Holy Father, Pope John XXIII and his successors the Roman Pontiffs?

Bishop-Elect: I am.

Consecrator: Are you willing to refrain from all evil in conduct, and—as far as you can, with God's help—to practise all good?

Bishop-Elect: I am.

Consecrator: Are you willing, with God's help, to observe and teach chastity and temperance?

Bishop-Elect: I am.

Consecrator: Are you willing to devote yourself, at all times, to spiritual things, and to keep aloof from worldly cares and the pursuit of sordid gain, as far as human frailty allows?

Bishop-Elect: I am.

Consecrator: Are you willing, for God's sake, to be kind and merciful to the poor, to strangers, and to all in need?

Bishop-Elect: I am.

Consecrator: All these and other blessings may the Lord grant you. May he preserve and confirm you in all goodness.

All Answer: Amen.

Inquiry About the Faith

Consecrator: Do you believe, according to the measure of your intelligence and mental powers, that the Holy Trinity, Father, Son and Holy Spirit, is one Almighty God, and that the whole Godhead in the Holy Trinity is of one essence, one substance, one eternity, one omnipotence, of one will, power and majesty, Creator of all creatures, from whom, through whom and in whom are all things, in heaven and on earth, visible and invisible, bodily and spiritual?

Bishop-Elect: I assent and this do I believe.

Consecrator: Do you believe that each single person in the Holy Trinity is one, true, complete and perfect God?

Bishop-Elect: I do.

Consecrator: Do you believe that the Son of God, the Word of God born of the Father from eternity, is consubstantial, co-omnipotent and in all things co-equal with the Father in Godhead, that he was born in time, with a rational soul, through the Holy Spirit, of Mary ever-virgin, having a two-fold birth, one in eternity from the Father, the other in time from a mother, true God and true man, distinct and perfect in both natures, the one and only Son of God, not by adoption or merely in appearance, in and of two natures, yet in the singleness of one person, impassible and immortal as God, but as man he suffered for us and for our salvation real bodily pain, was buried and rose again the third day from the dead, by a true resurrection of the flesh, that forty days later, with the very body in which he had risen and in soul, he ascended into heaven and sits at the right hand of the Father, whence he will come to judge the living and the dead, and render to each man according to his works, whether good or evil?

Bishop-Elect: I assent and thus do I believe all these truths.

Consecrator: Do you also believe that the Holy Spirit is full, perfect and true God, proceeding from the Father and the Son, co-equal, consubstantial, co-omnipotent and co-eternal in all things with the Father and the Son?

Bishop-Elect: I do.

Consecrator: Do you believe that this Holy Trinity is not three Gods, but one God, almighty, eternal, invisible and unchangeable?

Bishop-Elect: I do.

Consecrator: Do you believe the Holy, Catholic and Apostolic Church to be the one true Church, in which are given the one true baptism, and the true pardon of all sin?

Bishop-Elect: I do.

Consecrator: Do you also anathematize every heresy that rears its head against this Holy, Catholic Church?

Bishop-Elect: I do.

Consecrator: Do you believe, too, in the real resurrection of this same body that is now yours, and in life eternal?

Bishop-Elect: I do.

Consecrator: Do you also believe that the Lord God almighty is the sole author of the new and old Testament, of the Law and of the writings of the Prophets and Apostles?

Bishop-Elect: I do.

Consecrator: May the Lord increase this faith in you, beloved Brother in Christ, that it may lead you to true and everlasting happiness.

All answer: Amen.

The Bishop-Elect is led by the assistant bishops to the Consecrator, and, kneeling, he kisses his hand. Then the Consecrator, with the Bishop-Elect at his left, begins the Mass at the foot of the altar. The assistant bishops say the prayers of preparation at their places, with their chaplains.

The Beginning of Mass

In the Name of the Father, and of the Son, and of the Holy Ghost, Amen.

The Celebrant: I will go up to the altar of God.

Response: To God the giver of youth and happiness.

- C. O God, sustain my cause; give me redress against a race that knows no piety; save me from a treacherous foe and cruel.
- R. Thou, O God, art all my strength, why hast thou cast me off? Why did I go mourning, with enemies pressing me hard?
- C. The light of thy presence, the fulfilment of thy promise, let these be my escort, bringing me safe to thy holy mountain, to the tabernacle where thou dwellest.
- R. There I will go up to the altar of God, the giver of youth and happiness.
- C. Thou art my God, with the harp I hymn thy praise. Soul, why art thou downcast, why art thou all lament?
- R. Wait for God's help; I will not cease to cry out in thankfulness: My champion and my God!
- C. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and every shall be, world without end. Amen.
- C. I will go up to the altar of God.
- R. To God, the giver of youth and happiness.
- C. Our help is in the name of the Lord.
- R. Who made heaven and earth.
- C. I confess to almighty God, to blessed Mary, ever-virgin, to blessed Michael the archangel, to blessed John the Baptist, to the Holy apostles Peter and Paul, to all the saints, and to you, brethren, that I have sinned exceedingly in thought, word, and deed, **He strikes his breast three times, saying:** through

my fault, through my own fault, through my own most grievous fault. Therefore I beseech the blessed Mary, ever-virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, brethren, to pray to the Lord our God for me.

R. May almighty God have mercy upon you, forgive you your sins and bring you to everlasting life.

C. Amen.

The ministers repeat the Confession:

C. May almighty God have mercy upon you, forgive you your sins and bring you to everlasting life.

R. Amen.

All cross themselves as the celebrant says:

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

He bows his head and continues:

C. Thou wilt relent, O God, and bring us to life.

R. And thy people will rejoice in thee.

C. Show us thy mercy, Lord.

R. And grant us thy salvation.

C. Lord, heed my prayer.

R. And let my cry be heard by thee.

C. The Lord be with you.

R. And with you.

C. Let us pray.

When these prayers are finished the Consecrator goes up to the Altar saying:

Take away from us our iniquities, we entreat thee, Lord, so that,

with souls made clean, we may be counted worthy to enter the Holy of holies: through Christ our Lord. Amen.

Bowing down, he says:

We pray thee, Lord, by the merits of thy saints whose relics are here, **He kisses the altar in the middle**, and of all the saints, thou wilt deign to pardon all my sins. Amen.

When the Consecrator has gone up to the High Altar, the assistant bishops lead the Bishop-Elect to his own altar and he vests for Mass. The Consecrator waits until the Bishop-Elect is ready and they continue the Mass together as far as the Alleluia.

Introit

Let us all rejoice in the Lord, keeping a festival day in honor of the Queenship of the Blessed Virgin Mary: at whose solemnity the angels rejoice and give praise to the Son of God. **Ps.** My heart overflows with a goodly theme, as I sing my ode to the king. Glory be to the Father.

The Kyrie

Lord, have mercy.	Lord, have mercy.	Lord, have mercy.
Christ, have mercy.	Christ, have mercy.	Christ, have mercy.
Lord, have mercy.	Lord, have mercy.	Lord, have mercy.

The Gloria

Glory be to God on high, and on earth peace to men of good will. We praise thee, we bless thee, we adore thee, we glorify thee, we give thee thanks for thy great glory. Lord God, heavenly King, God the almighty Father. Lord Jesus Christ, only-begotten Son. Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy upon us; thou who takest away the sins of the world, receive our prayer; thou who sittest at the right

hand of the Father, have mercy upon us. For thou alone art the Holy One. Thou alone art Lord. Thou, Jesus Christ, alone art the Most High, with the Holy Ghost, in the glory of God the Father. Amen.

The Collect

Grant us, we implore you, Lord, that we who keep the festival of the blessed Virgin Mary, our Queen, may, by her help, obtain peace in this life and glory in the next.

The Consecrator adds this special prayer for the Bishop-Elect:

Almighty God, give heed to our entreaties, and by thy power fulfil that which is to be done by our humble ministry; through our Lord Jesus Christ, thy Son, who is living and reigning God with thee, in the unity of the Holy Spirit, for ever and ever. Amen.

The Epistle

I came out of the mouth of the Most High, the first-born before all creatures. I dwelt in the highest places, and my throne is in a pillar of cloud. And I have stood in all the earth and in every people, and in every nation I have had the chief rule. And by my power I have trodden under my feet the hearts of all the high and low. He that listens to me shall not be confounded, and they that work by me shall not sin. They that explain me shall have life everlasting.

The Gradual

Upon His cloak and upon His thigh he has a name written: King of kings and Lord of lords. The Queen takes her place at His right hand, clothed in gold and Ophir.

The Alleluia

Alleluia, alleluia. Hail, merciful Queen, protect us from the enemy and receive us at the hour of death. Alleluia.

The Admonition

After the Gradual the Consecrator sits at the faldstool placed in the middle of the footpace of the High Altar. The assistant bishops lead the Bishop-elect to the foot of the altar, before the Consecrator, and having saluted him, all three sit on stools facing him. The Consecrator says:

It is a bishop's duty to pass judgment, to interpret, to consecrate, to ordain, to offer sacrifice, to baptize and to confirm.

All rise and the Consecrator addresses those present:

Let us pray, beloved brethren, that the goodness of Almighty God, providing for the well-being of his Church, may bestow on this Bishop-Elect the abundance of his grace, through Christ our Lord. Amen.

All kneel in their places, and the Bishop-Elect prostrates himself on the steps of the altar to the left of the Consecrator. All present respond to:

The Litany of the Saints

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Christ, hear us.

Christ, hear and heed us.

God, the heavenly Father, have mercy on us.

God the Son, Redeemer of the world,

God the Holy Spirit,

Holy Trinity, one God,

Holy Mary, Pray for us.

Holy mother of God,

Holy Virgin of virgins,

S. Michael,

S. Gabriel,

S. Raphael,

All you holy Angels and Archangels,

All you holy orders of blessed Spirits,

S. John the Baptist,

S. Joseph,

All you holy Patriarchs and Prophets,

S. Peter,

S. Paul,

S. Andrew,

S. James,

S. John,

S. Thomas,

S. James,

S. Philip,

S. Bartholomew,

S. Matthew,
S. Simon,
S. Thaddeus,
S. Matthias,
S. Barnabas,
S. Luke,
S. Mark,
All you holy Apostles and
Evangelists,
All you holy disciples of the
Lord,
All you holy Innocents,
S. Stephen,
S. Laurence,
S. Vincent,
SS. Fabian and Sebastian,
SS. John and Paul,
SS. Cosmas and Damian,
SS. Gervase and Protase,
All you holy Martyrs,
S. Silvester,
S. Gregory,
S. Ambrose,
S. Augustine,
S. Jerome,
S. Martin,
S. Nicholas,
All you holy Bishops and
Confessors,
All you holy Doctors,
S. Anthony,
S. Benedict,
S. Bernard,
S. Dominic,
S. Francis,
All you Holy Priests and
Levites,
All you holy Monks and
Hermits,
S. Mary Magdalene,

S. Agatha,
S. Lucy,
S. Agnes,
S. Cecilia,
S. Anastasia,
All you holy Virgins and
Widows,
All you Saints of God, plead
for us.
Be merciful, Lord spare us.
From every evil, Lord,
deliver us.
From every sin,
From thy anger,
From sudden and unprovided
death,
From the snares of the devil,
From anger, hatred, and all
ill-will.
From the spirit of uncleanness,
From lightning and tempest,
From the scourge of earthquake,
From plague, famine and war,
From everlasting death,
By the mystery of thy holy
incarnation,
By thy coming,
By thy birth,
By thy baptism and holy
fasting,
By thy cross and passion,
By thy death and burial,
By thy holy resurrection,
By thy wonderful ascension,
By the coming of the Holy
Spirit, the Paraclete,
On the day of Judgment,
Sinners that we are, we beg
thee, hear us,
That thou will spare us,

That thou will pardon us,
That it may please thee: To
bring us to true repentance,
To govern and preserve thy
holy Church,
To preserve in holy religion the
Pope and all clerks in holy
orders,
To humble the enemies of holy
Church,
To give peace and true concord
to Christian kings and
princes,
To give peace and unity to all
Christian people,
To recall to the unity of the
Church all those who are

straying, and to bring all un-
believers to the light of the
Gospels,
To strengthen and preserve us
in thy holy service,
To raise our minds to desire the
things of heaven,
To reward all our benefactors
with eternal blessings,
To deliver our souls, and the
souls of our brethren, kinsmen,
and benefactors from eternal
damnation,
To give and preserve the fruits
of the earth,
To grant eternal rest to all the
faithful departed.

The Consecrator rises, and turning towards the Bishop-Elect and holding the pastoral staff in his left hand, says in the tone of the Litany:

First:

That thou mayest deign to bless ✠ this Bishop-Elect here present,
We beg thee, hear us.

He next says:

That thou mayest deign to bless ✠ and to sanctify ✠ this Bishop-Elect here present, We beg thee, hear us.

The third time he says:

That thou mayest deign to bless, ✠ sanctify, ✠ and consecrate ✠ this Bishop-Elect here present, We beg thee, hear us.

He makes each time the sign of the Cross over him; and the assistant bishops, still remaining on their knees, do and say the same.

The Consecrator kneels again and the Litany is continued:

That it may please thee to heed us, We beg thee, hear us.
Son of God, We beg thee, hear us.

Lamb of God, who takest away the sins of the world, Spare us,
Lord.

Lamb of God, who takest away the sins of the world, Heed us,
Lord.

Lamb of God, who takest away the sins of the world, Have mercy
on us.

Christ, hear us.

Christ, heed us.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Laying on of the Gospels and of Hands

All arise. The Bishop-Elect kneels before the Consecrator standing at the faldstool. The Consecrator, assisted by the two other bishops, lays an open book of the Gospels on the neck and shoulders of the Bishop-Elect, There it is held by a chaplain until, later in the ceremony, it is handed to the new Bishop.

The Consecrator and the two other bishops in turn lay both hands on the Bishop-Elect saying:

Receive the Holy Spirit.

The Consecrator and the assistant bishops say:

Turn a merciful ear, Lord, to our entreaties, and, tilting the vessel of priestly grace over this servant of thine, pour out on him thy strengthening ✠ blessing. Through our Lord Jesus Christ, thy Son, who is living and reigning God with thee in the unity of the Holy Spirit, for ever and ever. Amen.

The Prayer of Consecration

V. The Lord be with you.

R. And with you.

V. Let us lift up our hearts.

R. We are lifting them up to the Lord.

V. Let us give thanks to the Lord our God.

R. That is right and fitting.

Right indeed is it and fitting, proper and for our welfare, that we should always and everywhere give thanks to thee, holy Lord, almighty Father, eternal God, fount of honour for all dignitaries, who minister to thy glory in sacred Orders. O God, in the privacy of familiar converse thou didst teach thy servant Moses among other instructions concerning divine worship, the form the priestly vesture should take, and didst give command that Aaron, your chosen High Priest, should, during the liturgy, be clad in garb of mystical meaning, that those of a later generation might glean a true understanding from the practice of their forebears, and no age be ignorant of thy teaching. The visible emblem won the veneration of our forebears, but our experience of the reality is more trustworthy than this mysterious foreshadowing. For the garb of that older priesthood prefigured the adornment of our minds, while in our eyes not splendour of vestments but beauty of soul enhances a bishop's dignity. Even in olden days those outer ornaments which dazzled the eyes of the worldly were meant to inculcate the virtues of which they were the symbols. And so we beg thee, Lord, to lavish on this thy servant, whom thou hast called to the fullness of the priesthood, this grace that what those vestments typified by sheen of gold, by glint of gems, and by artistry of craftsmanship, may shine forth in his character and conduct.

FULFIL IN THIS PRIEST OF THINE THE PERFECTION OF THY MINISTRY, AND SANCTIFY HIM — ADORNED WITH THE INSIGNIA OF GLORIOUS OFFICE — WITH THE DEW OF ANOINTING FROM ON HIGH.

Anointing of Bishop's Head

A cloth is bound around the head of the new Bishop. All kneel for Veni Creator which is intoned by the Consecrator.

Come, O Creator Spirit, blest,
And in our souls take up Thy rest;
Come, with thy grace and heavenly aid,
To fill the hearts which Thou hast made.

Great Paraclete, to Thee we cry,
O highest gift of God most high,
O fount of life, O fire of love,
And hallowed unction from above!

The sacred sevenfold grace is thine,
Finger of God's right hand divine!
The promise of the Father, thou,
Who dost the tongue with power endow.

Our senses touch with life and fire,
Our hearts with charity inspire;
And with endurance from on high
The weakness of our flesh supply.

Far back our enemy repel,
And let thy peace within us dwell,
So may we, having thee for guide,
Turn from each hurtful thing aside.

O may thy grace on us bestow,
The Father and the Son to know,
And evermore to hold confessed
Thyself of Each the Spirit blest.

To God the Father praise be paid,
Praise to the Son who from the dead
Arose, and perfect praise to thee,
O Holy Ghost eternally. Amen.

After the first verse of the hymn the Consecrator sits and anoints the head of the Bishop-Elect, kneeling before him, with Chrism, saying:

May your head be anointed and consecrated by blessing from heaven in the Episcopal order.

Then, making with his right hand the sign of the Cross thrice over the head of the new Bishop, he says:

In the Name of the Father, ✠ and of the Son, ✠ and of the Holy ✠ Spirit.

R. Amen.

V. May peace be yours.

R. And yours.

Continuation of Prayer of Consecration

The new Bishop kneels at the foot of the altar and the Consecrator, having cleansed his right hand, standing, continues, with the assistant bishops, the prayer of consecration.

May this chrism, Lord, flow abundantly upon his head, may it reach his lips, may it run down all over his body, that the power of thy Spirit may fill his soul, and compass even his body. May steadfast faith, love unsullied, and peace unfeigned abound in him. Thanks to thy gift, may his coming to tell of peace, to announce good news, be welcome. Dower him, Lord, with the ministry of reconciliation in word and deed, and sanction it by signs and wonders. Let his message, his preaching, depend on no persuasive language, devised of human wisdom, but rather on the proof he gives of spiritual power. Bestow on him, Lord, the keys of the kingdom of heaven, that he may use, without vain glory, the authority thou hast conferred on him, use it to build up, not to tear down. Let whatever he shall loose on earth, be loosed in heaven. Whose sins he shall retain, do thou retain, whose sins he shall forgive, let them be forgiven by thee. May whoever

should curse him be himself accursed, whoever should bless him be himself abundantly blessed. May he be a faithful and wise servant to whom, Lord, thou dost entrust thy household, to give them food at the appointed time, and to guide each and all to perfection. May he be unwearied in activity, aglow with the Spirit, hating pride, loving humility and truth, and never forsaking them because of flattery or fear. Let him never pass off light for darkness, nor darkness for light, never call evil good or good evil. Let him be at the service of both learned and simple, that he may reap fruit from the progress of all. Enthroned him, Lord, in the bishop's chair to rule thy Church, and the people committed to his charge. Be thou for him the source of authority, power, and enduring strength. Grant him in generous measure thy blessing ✕ and thy favour, that by thy own gift he may never fail in obtaining thy mercy, by the grace be never wanting in thy service. **(In a low voice.)**

Through our Lord Jesus Christ thy Son, our Lord, who is living and reigning God with thee in the unity of the Holy Spirit, for ever and ever. Amen.

The Consecrator intones and the choir continues this anthem and Psalm 132:

This is the precious ointment on the head, that ran down upon the beard, the beard of Aaron, which ran down to the skirt of his garment; the Lord hath commanded blessing, and life for evermore.

PSALM 132

Behold how good and how pleasant it is* for brethren to dwell together in unity:

Like the precious ointment on the head,* that ran down upon the beard, the beard of Aaron.

Which ran down to the skirt of his garment:* as the dew of Hermon, which descendeth upon mount Sion.

For there the Lord hath commanded blessing,* and life for evermore. Glory be to the Father, etc.

Anointing of Bishop's Hands

While the anthem and psalm are being sung, the new Bishop kneels before the Consecrator, who anoints both his hands with Chrism saying, with the assistant bishops:

May these hands be anointed with hallowed oil, with the chrism that sanctifies; even as Samuel anointed David, King and Prophet, so may they be anointed and consecrated.

The Consecrator makes the sign of the Cross over the joined hands of the new Bishop, saying, with the assistant bishops:

In the name of God the Father, ✠ and of the Son, ✠ and of the Holy ✠ Spirit, do we make the sign of the Cross of our Saviour Jesus Christ, who has redeemed us from death, and brought us to the kingdom of the Almighty, eternal God, and grant that what we ask of thee we may obtain. Through the same Christ our Lord. Amen.

May God the Father of our Lord Jesus Christ, who has been pleased to raise you to the dignity of a bishop, pour out upon you this chrism, the oil of mystical anointing, and make you fruitful with fullness of spiritual ✠ blessing; what you bless ✠ may it be blessed, what you hallow be it hallowed, and may the imposition of this consecrated hand or thumb, promote the salvation of all. Amen.

The new bishop places his joined hands into a cloth that had been placed about his neck before their anointing.

Presentation of Crozier

He then presents it to the new Bishop, saying with the assistant bishops:

Take this staff of the shepherd's office, that you may show zeal, tempered with mercy, in the correction of wrong-doing, pass judgment without anger, and tend gently the growth of virtue in the souls of your flock, without neglecting the calm reproof of vice. Amen.

Presentation of Ring

The Consecrator places the ring on the new Bishop's finger, saying, with the assistant bishops:

Take this ring, token of the pledged word, yours it is, dowered with unshakeable fidelity, to preserve and guard it unblemished honour God's bride, Holy Church. Amen.

Presentation of Gospels

The Consecrator takes the book of Gospels from the shoulders of the new Bishop, and — aided by the assistant bishops, — hands it closed to him, saying with the assistant bishops:

Take this Gospel, go and preach to the people entrusted to your care, mighty is God to enrich you with his grace, he who is living and reigning for ever and ever. Amen.

Then the Consecrator, and each assistant bishop, gives the kiss of peace to the new Bishop, saying:

May peace be yours.

and he replies to each:

And yours.

The Continuation of Mass

The new Bishop, with the assistant bishops, returns to his chapel and washes his hands. The Consecrator does the same and then continues the Mass to the Offertory Verse inclusive. The new Bishop does the same at his own altar.

The Alleluia Verse

Alleluia, Alleluia. This is the feast of the virgin Mary, sprung from Abraham's line, from Juda's tribe, from the noble stock of David. Alleluia.

The Munda Cor Meum

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaias with a live coal. In thy gracious mercy deign so to cleanse me that I may be able fitly to proclaim thy holy Gospel: through Christ our Lord. Amen.

The Gospel

At that time, the angel Gabriel was sent from God to a town of Galilee called Nazareth, unto a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary. And he went in unto her and said: "Hail, full of grace, the Lord is with thee, blessed art thou among women." And she was troubled at his word and asked herself what manner of salutation this might be. And the angel said to her: "Fear not, Mary, for thou hast found favour before God. And behold, thou shalt conceive in thy womb and shalt bring forth a son, and thou shalt call His name Jesus. He shall be great, and shall be called Son of the Most High, and the Lord God shall give to Him the throne of David His father, and He shall reign over the house of Jacob forever, and of His reign there shall be no end."

The Creed

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God; begotten, not made, of one essence with the Father; through whom all things were made. He for us men, and for our salvation, came down from heaven. **Here all genuflect** and was incarnate by the Holy Ghost from the virgin Mary; and was made man. He was also crucified for our sake under Pontius Pilate: suffered, and was buried. And the third day he rose again according to the scriptures. And he ascended into heaven, and is seated at the right hand of the Father. He will come again with glory to judge the living and the dead; and of his reign there will be no end. I believe too in the Holy Spirit, Lord and life-giver, who proceeds from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke through the prophets. And I believe in one holy, catholic, and apostolic Church. I acknowledge one baptism for the remission of sins. And I look forward to the resurrection of the dead, **Here all cross themselves,** and the life of the world to come. Amen.

The Offertory Verse

Sprung from a royal race, Mary shines with glory. Devoutly in hearts and minds we plead for the help of her prayers.

After the Offertory verse, the Consecrator sits on the faldstool in the middle of the footpace. The new Bishop comes — with the assistant bishops — and kneeling before the Consecrator he offers him two lighted candles, two loaves and two small barrels of wine, kissing the Consecrator's hand as he takes each gift. The Consecrator washes his hand and continues the Mass at the High Altar. The new Bishop stands between the assistant bishops — at the Epistle corner of this altar — with a Missal before him, and there celebrates the Mass with the Consecrator, both saying all the prayers aloud. One host is used for both celebrants and sufficient wine for two is put into the chalice.

The Offertory

Holy Father, almighty, everlasting God, accept this unblemished sacrificial offering, which I, thy unworthy servant, make to thee, my living and true God, for my countless sins, offenses, and neglects, and on behalf of all who are present here; likewise for all believing Christians, living and dead. Accept it for their good and mine, so that it may save us and bring us to everlasting life. Amen.

O God, by whom the dignity of human nature was wondrously established and yet more wondrously restored, grant that through the sacramental rite of this water and wine we may have fellowship in the Godhead of him who deigned to share our manhood, Jesus Christ, thy Son, our Lord, who is God, living and reigning with thee in the unity of the Holy Spirit, for ever and ever. Amen.

We offer thee, Lord the chalice of salvation, entreating thy mercy that our offering may ascend with a sweet fragrance in the presence of thy divine majesty for our own and the whole world's salvation. Amen.

Humbled in spirit and contrite of heart, may we find favour with thee, Lord, and may our sacrifice be so offered in thy sight this day that it may please thee, Lord our God.

Come, thou sanctifier, almighty, everlasting God, and bless these sacrificial gifts, prepared for the glory of thy holy name.

At the intercession of blessed Michael the Archangel, who stands at the right hand of the altar of incense, and of all his elect, may the Lord deign to bless this incense, and to accept its fragrant sweetness: through Christ our Lord. Amen.

With thy own blessing, Lord, let this incense rise to thee, and bring down upon us thy mercy.

Welcome as incense-smoke let my prayer rise up before thee, Lord, when I lift up my hands, be it as acceptable as the evening sacrifice. Lord, set a guard on my mouth, a barrier to fence in my lips, lest my heart turn to thoughts of evil, to cover sin with smooth names.

May the Lord kindle within us the fire of his love, and the flame of everlasting charity. Amen.

The Celebrant washes his hands.

With the pure in heart I will wash my hands clean, and take my place among them at thy altar, Lord, listening there to the sound of thy praises, telling the story of all thy wonderful deeds. How well, Lord, I love thy house in its beauty, the place where thy own glory dwells! Lord, never count this soul for lost with the wicked, this life among the bloodthirsty: hands ever stained with guilt, palms ever itching for a bribe! Be it mine to guide my steps clear of wrong, deliver me in thy mercy. My feet are set on firm ground, where thy people gather, Lord, I will join in blessing thy name.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Holy Trinity, accept the offering we here make to thee in memory of the passion, resurrection, and ascension of our Lord Jesus Christ; and to the honour of blessed Mary, ever-virgin, of blessed John the Baptist, of the holy apostles Peter and Paul, of these, and of all the saints. To them let it bring honour, to us salvation; and may they whom we are commemorating on earth deign to plead for us in heaven: through the same Christ our Lord. Amen.

Pray, brethren, that my sacrifice and yours may prove acceptable in the eyes of God the Almighty Father.

May the Lord accept the sacrifice at your hands, to the praise and glory of his name, for our welfare also, and that of all his holy Church.

Amen.

Secret Prayers

The celebrant now says:

Receive, Lord, we implore You, the gifts of your rejoicing Church, and grant that through the merits of the blessed Virgin Mary, our Queen, they may avail to our salvation.

The following Secret is added to the Secret of the Mass of the day:
Accept the gifts we offer thee, Lord, on behalf of this servant of thine, and graciously preserve thy own gifts within him; through our Lord Jesus Christ, thy Son, who is living and reigning God with thee, in the unity of the Holy Spirit, for ever and ever. Amen.

The Preface

- C. The Lord be with you.
- R. And with you.
- C. Lift up your hearts.
- R. We lift our hearts to the Lord.
- C. Let us give thanks to the Lord, our God.
- R. That is right and just.

Right indeed it is and just, proper and for our welfare, that we should always and everywhere give thanks to thee, holy Lord, almighty Father, eternal God, and that we should all together praise, bless, and extol thee on this festival of blessed Mary, ever-virgin. She it was who by the over-shadowing of the Holy Spirit conceived thy only-begotten Son, and without losing the glory of her maidenhood, brought forth our Lord Jesus Christ to be the light of the world forever. It is through him that thy majesty is praised by Angels, adored by Dominations, feared by Powers, through him that the heavens and the celestial Virtues join with the blessed Seraphim in one glad hymn of praise. We pray thee let our voices blend with theirs, as we humbly praise thee, singing:

Holy, Holy, Holy Lord God of hosts. Thy glory fills all heaven and earth. Hosanna in high heaven! Blessed is he who is coming in the name of the Lord. Hosanna in high heaven!

The Canon of the Mass

And so, through Jesus Christ, thy Son, our Lord, we humbly pray and beseech thee, most gracious Father, to accept and bless these offerings, these oblations, these holy, unblemished sacrificial gifts, which we offer thee in the first place for thy holy Catholic Church, praying that thou wilt be pleased to keep and guide her in peace and unity throughout the world; together with thy servant our Pope John XXIII and James Charles our Bishop, and all who believe and foster the true Catholic and Apostolic faith.

Remember, Lord, thy servants. **Here the celebrant makes silent mention of those for whom he wishes to pray**, and all here present, whose faith and devotion are known to thee, and for whom we offer, or who themselves offer up this sacrifice in praise of thee, on behalf of themselves and all who are theirs, for the redemption of their souls, to gain the hope of safety and well-being, and who pay homage to thee, their living, true, eternal God.

In the unity of holy fellowship we reverence the memory, first, of the glorious ever-Virgin Mary, Mother of our God and Lord Jesus Christ, and likewise that of thy blessed apostles and martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus: of Linus, Cletus,

Clement, Sixtus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints. Grant for the sake of their merits and pray that in all things we may be guarded and helped by thy protection: through the same Christ our Lord. Amen.

And so Lord, we thy servants, and with us thy holy household, make this peace-offering which we entreat thee to accept. We offer it also on behalf of this servant of thine, whom thou hast been pleased to advance to the order of bishops. Graciously preserve thy own gifts within him, so that by divine grace he may accomplish the ministry conferred upon him by divine gift. Order our days in thy peace, and command that we be rescued from eternal damnation and numbered with the flock of thy elect, through Jesus Christ our Lord. Amen.

The new bishop says:

And so, Lord, we thy servants, and with us thy whole household, make this peace-offering which we entreat thee to accept. We offer it also on behalf of me, thy servant, whom thou hast been pleased to advance to the order of bishops. Graciously preserve thy own gifts within me, so that by divine grace I may accomplish the ministry conferred upon me by divine gift. Order our days in thy peace, and command that we be rescued from eternal damnation and numbered with the flock of thy elect: through Christ our Lord. Amen.

We pray thee, God, be pleased to make this same offering wholly blessed, to consecrate it and approve it, making it reasonable and acceptable, so that it may become for us the Body and Blood of thy dearly beloved Son, our Lord Jesus Christ.

The Consecration

He, on the day before he suffered death, took bread into his holy and worshipful hands, and lifting up his eyes to thee, God, his almighty Father in heaven, and giving thanks to thee, he blessed it, broke it, and gave it to his disciples, saying: Take, all of you, and eat of this,

FOR THIS IS MY BODY.

In like manner, when he had supped, taking also this goodly cup into his holy and worshipful hands, and giving thanks to thee, he blessed it, and gave it to his disciples, saying: Take, all of you, and drink of this,

FOR THIS IS THE CHALICE OF MY BLOOD,
OF THE NEW AND EVERLASTING COVENANT,
A MYSTERY OF FAITH.

IT SHALL BE SHED FOR YOU AND MANY OTHERS,
SO THAT SINS MAY BE FORGIVEN.

Whenever you shall do these things, you shall do them in memory of me.

After the elevations, the Mass continues.

And now, Lord, we thy servants, and with us all thy holy people, calling to mind the blessed Passion of this same Christ, thy Son, our Lord, likewise his resurrection from the grave, and glorious ascension into heaven, offer to thy sovereign majesty, out of the gifts thou hast bestowed upon us, a sacrifice that is pure, holy, and unblemished, the sacred Bread of everlasting life, and the Cup of eternal salvation.

Deign to regard them with a favourable and gracious countenance, and to accept them as thou wast pleased to accept the offerings of thy good servant Abel, and the sacrifice of our father Abraham, and that which thy great priest Melchisedek sacrificed to thee, a holy offering, a victim without blemish.

Humbly we ask it of thee, God Almighty; bid these things be carried by the hands of thy holy angel up to thy altar on high, before the face of thy divine majesty, so that those of us who by taking part in the sacrifice of this altar shall have received the sacred Body and Blood of thy Son, may be filled with every grace and heavenly blessing, through the same Christ our Lord. Amen.

Remember also, Lord, thy servants who have gone before us with the sign of faith and sleep the sleep of peace. **Here the celebrant makes silent mention of those dead for whom he wishes to pray.** To them, Lord, and to all who rest in Christ, grant, we entreat thee, a place of cool repose, of light and peace: through the same Christ our Lord. Amen.

To us also, thy sinful servants, who put our trust in thy countless acts of mercy, deign to grant some share and fellowship with thy holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all thy saints. Into their company we pray thee to admit us, not weighing our deserts, but freely granting us forgiveness: through Christ our Lord.

It is ever through him that all these good gifts, created so by thee, Lord, are by thee sanctified, endowed with life, blessed, and bestowed upon us.

Through him, and with him, and in him, thou, God almighty God, in the unity of the Holy Spirit, hast all honour and glory.

World without end. Amen.

The Our Father

Let us pray. Urged by our Saviour's bidding and schooled by his divine ordinance, we make bold to say:

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

R. But deliver us from evil.

C. **Silently.** Amen.

Deliver us, we pray thee, Lord, from every evil, past, present, and to come, and at the intercession of the blessed and glorious ever-virgin Mary, Mother of God, of thy blessed apostles Peter and Paul, of Andrew, and of all the saints. **He crosses himself with the paten and kisses it.** Be pleased to grant peace in our days, so that with the manifold help of thy compassion we may be ever free from sin and safe from all disquiet.

Through the same Jesus Christ, thy Son, our Lord, who is God, living and reigning with thee in the unity of the Holy Spirit:

C. World without end.

R. Amen.

C. The peace of the Lord be always with you.

R. And with you.

May this mingling and hallowing of the Body and Blood of our Lord Jesus Christ be for us who receive it a source of eternal life. Amen.

The Agnus Dei

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, give us peace.

Lord, Jesus Christ, who didst say to thy apostles: I leave peace with you; it is my own peace that I give you: look not upon my sins but upon thy Church's faith, and deign to give her peace and unity in accordance with thy will: thou who art God, living and reigning for ever and ever. Amen.

When the first prayer after Agnus Dei has been said the Consecrator gives the kiss of peace to the new Bishop saying:

May peace be yours.

The Bishop answers:

And yours.

The new Bishop gives the kiss of peace to each assistant bishop.

Lord Jesus Christ, Son of the living God, who, by the Father's will and the co-operation of the Holy Spirit, didst by thy death bring life to the world, deliver me by this most holy Body and Blood of thine from all my sins and from every evil. Make me always cling to thy commandments, and never allow me to be parted from thee: who with the selfsame God the Father and the Holy Spirit art God, living and reigning for ever and ever. Amen.

Let not the partaking of thy Body, Lord Jesus Christ, which I, unworthy as I am, make bold to receive, turn against me into judgment and damnation, but through thy loving kindness, let it be for me a safeguard of mind and body, and in it let me find healing; thou who art God, living and reigning with God the Father in the unity of the Holy Spirit, world without end. Amen.

I will take the bread of Heaven, and will call upon the name of the Lord.

Lord, I am not worthy that thou shouldst enter beneath my roof, but say only the word, and my soul shall be healed. **Repeated three times.**

May the Body of our Lord Jesus Christ preserve my soul for everlasting life. Amen.

The Consecrator receives for Holy Communion the half Host from which a Particle has been detached to put into the chalice. After he has drunk part of the Precious Blood, he communicates the new Bishop with the other half of the Sacred Host and the remainder of the Precious Blood. The Consecrator takes the ablutions as usual; the new Bishop takes them from a second chalice, at the Epistle corner of the altar, and then goes to the Gospel corner. The Consecrator washes his hands and he and the new Bishop continue the Mass.

Communion Prayer

O Mary, ever-virgin, whom because of your great worth, God set up as Queen of the whole world, pray for our peace and salvation, for you brought forth Christ the Lord, the Saviour of us all.

Postcommunion Prayers

With joy we have celebrated these mysteries, Lord, on the feast of blessed Mary, our Queen; we implore you that, as they have been performed with joy in her honor, so by her intercession they may avail for our salvation.

Let thy compassion, Lord, we pray thee, fulfill its healing work within us. Graciously foster and perfect our character, so that we may be able to please thee in all things: through our Lord, Jesus Christ, who livest and reignest world without end. Amen.

Presentation of Mitre

After the Blessing the Consecrator, seated at the faldstool in the middle of the footpace, puts the mitre on the head of the new Bishop, saying with the assistant bishops:

Lord, on the head of this bishop and champion of thine, we put the helmet of defense and salvation, so that with forehead thus adorned, head armed with the horns of both Testaments, he may appear fearsome to the enemies of truth. Let him stand forth as

their formidable adversary, sustained by thy grace, who didst adorn the face of thy servant Moses, radiant after converse with thee, with the resplendent horns of thy brightness and thy truth, and didst command a mitre to be set on the head of thy High Priest Aaron: through Christ our Lord. Amen.

Presentation of Gloves

The Consecrator, aided by the assistant bishops, puts the gloves on the hands of the new Bishop, saying with his assistants:

Wrap round the hands of this servant of thine, Lord, the purity of the new man, heaven-born. As Jacob, thy favourite, with hands covered in the skin of kids, presented to his father the most pleasing food and drink, and so obtained his blessing, so may this minister of thine, when by these hands he has offered the saving victim, be found worthy to receive thy gracious blessing: through our Lord Jesus Christ thy Son, who in the fashion of our guilty nature offered himself to thee on our behalf. Amen.

Enthronement of New Bishop

The Consecrator replaces the new Bishop's ring. He then takes his right hand, the first assistant bishop his left, and they enthrone him on the faldstool. The Consecrator puts the new Bishop's crozier into his left hand.

The Te Deum

The Consecrator intones the hymn of thanksgiving which is sung by choir and congregation:

We praise thee, O God: we acknowledge thee to be the Master.
Thee, the eternal Father, all the earth worships.
To thee all the Angels, to thee the heavens, and all the Powers;
To thee the Cherubim and Seraphim call out unceasingly:
Holy, Holy, Holy, Lord God of hosts.
Full are the heavens and the earth of the majesty of thy glory.
Thee, the glorious choir of the Apostles,
Thee, the praiseworthy company of the Prophets,
Thee, the white-robed army of Martyrs doth glorify.
The Holy Church throughout the world acknowledges thee,
Father of measureless majesty;
Thy adorable, true, and only Son; and the
Holy Spirit, the Paraclete.

Thou, Christ, art the King of Glory.
Thou art the everlasting Son of the Father.
When thou didst take upon thyself to deliver man, thou didst
not disdain the Virgin's womb.
When thou hast overcome the sting of death, thou didst open to
believers the kingdom of heaven.
Thou abidest at the right hand of God, in the glory of the Father.
We believe that thou wilt come to be our judge.
(Kneel) We pray thee, therefore, to help thy servants, whom thou
hast redeemed with thy Precious Blood.
Make them to be numbered with thy Saints in glory everlasting.
Lord, save thy people, and bless thy inheritance.

Govern them, and raise them up for ever.
Day by day, we bless thee,
And we praise thy name for ever, yes, for ever and ever.

Deign, Lord, this day to guard us from sin.
Have mercy on us, Lord: have mercy on us.
Let thy mercy, Lord, be ours, as we have trusted in thee.

In thee, Lord, have I placed my hope; may I not be disappointed
for ever.

During Te Deum the newly consecrated Bishop is led by the assistant bishops around the church, giving his blessing to all present. On his return the Bishop sits on the faldstool. After Te Deum the Consecrator, standing at the new Bishop's right hand, intones this anthem, which is sung by the choir:

Prayers for the Bishop

May this hand of yours be given strength, this right hand of yours
lifted on high, right and justice be the pillars of your throne.

Glory be to the Father, etc.

And the anthem is repeated. Then the Consecrator says:

- V. Lord, heed my prayer.
R. And let my cry be heard by thee.
V. The Lord be with you.
R. And with you.

Let us pray: God, thou pastor and ruler of all the faithful, look
favourably on this thy servant, whom thou hast been pleased to
appoint as a shepherd of thy Church. Enable him to further by his
teaching and good example the salvation of those over whom
he is placed, so that with the flock entrusted to his care, he may
attain life everlasting: through Christ our Lord.

R. Amen.

The New Bishop Gives His Blessing

The Consecrator and assistant bishops stand at the Gospel corner of the altar. The new Bishop goes to the middle of the footpace and from there imparts his blessing:

V. Blessed be the Lord's name.

R. From this day to all eternity.

V. Our help is in the Lord.

R. Who made heaven and earth.

May God almighty, Father, ✠ Son ✠ and Holy ✠ Spirit, bless you.
Amen.

Greetings to the Consecrator

The new Bishop goes to the Epistle corner of the altar and, facing the Consecrator, he genuflects to him and chants in a low tone:

Long may you live!

Advancing to the middle of the footpace, he genuflects and repeats in a higher tone:

Long may you live!

Finally, at the feet of the Consecrator, he genuflects for the third time and sings in a still higher tone:

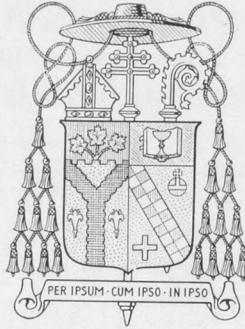
Long may you live!

The new Bishop then embraces the Consecrator and each assistant bishop. The assistant bishops then lead the new Bishop to his chapel, while he recites the last Gospel. There he unvests, while reciting the prayers of thanksgiving after Mass.

The Consecrator recites the last Gospel as he goes to the throne where he unvests while reciting the prayers of thanksgiving. All leave the church in procession.

The Last Gospel

At the beginning of time the Word already was, and God had the Word abiding with him, and the Word was God. He abode, at the beginning of time, with God. It was through him that all things came into being, and without him came nothing that has come to be. In him there was life, and that life was the light of men. And the light shines in darkness, and darkness which was not able to master it. A man appeared, sent from God, whose name was John. He came for a witness, to bear witness to the light, so that through him all men might learn to believe. He was not the light; he was sent to bear witness to the light. There is one who enlightens every soul born into the world; he was the true light. He, through whom the world was made, was in the world, and the world treated him as a stranger. He came to what was his own, and they who were his own gave him no welcome. But all those who did welcome him he empowered to become the children of God, all those who believe in his name; their birth came, not from human stock, not from nature's will or man's, but from God. **Here all genuflect.** And the Word was made flesh, and came to dwell among us; and we had sight of his glory, glory such as belongs to the Father's only-begotten Son, full of grace and truth. Thanks be to God.



Coat of Arms
OF
HIS GRACE
THE MOST REVEREND
GEORGE BERNARD FLAHIFF, C.S.B., D.D.
ARCHBISHOP OF WINNIPEG
SIGNIFICANCE

The entire "achievement", or coat of arms as it is generally called, is composed of the shield with its charges, the motto and the external ornaments. As one looks at the shield, the terms dexter and sinister must be understood contrariwise, as the shield was worn on the arm in medieval days and these terms were used in the relationship of one behind the armor.

The coat of arms of the Archdiocese of Winnipeg is emblazoned in the dexter, to the left of the viewer.

The main charge, a wavy pairle or shakfork, has a double significance. First of all, it is in the shape of the junction of the Assiniboine and Red Rivers at Winnipeg, as they join to form a single stream flowing north. The wavy outline of the pairle betokens water in heraldic language and accentuates the symbolism

for these two rivers. The black tincture refers to the etymology of Winnipeg; in the Cree language "Win" means "murky" and "nipyi" means "water" (Enc. Brit. Vol. 23, page 658).

Secondly, the pairle forms a representation of the pallium, the liturgical symbol of an Archbishop. The pallium is made at Rome from the wool of two lambs, blessed each year on the feast of Saint Agnes in the Basilica Nomentana. The pallia are then placed on the Confessio of Saint Peter, and the Sovereign Pontiff sends them to the Patriarchs and Archbishops of the Catholic world. This charge is frequently seen on the shields of English archiepiscopal sees.

At either side of the termination of the shakefork is a lily; one for the Blessed Virgin under the title of the Most Holy Name of Mary, the titular of the Cathedral, and the other for St. Joseph, the Foster Father of Our Lord and the principal patron of the archdiocese and the See city. Silver charges (the lilies) cannot ordinarily be placed on a metal field because of a strict heraldic rule. However, in this case it is permissible because the lilies have been blazoned proper (natural), and therefore they are not classed as of metal. The chief (upper compartment) is embattled and tinctured in red to commemorate Fort Rouge, established on the very site of Winnipeg, by the first white explorer of this territory, La Verendrye. The turrets on the chief are called "embattlements" in heraldry and signify a fortification. The red tincture refers, of course, to "Rouge". Thus, we have the heraldic equivalent of this historic fort. The red chief forms a fitting repository for the triple maple leaves which appear on the coat of arms of Canada. These maple leaves are distinctively Canadian and are the subject of an interesting legend. It is said that the first settlers arrived in the Fall, and were so impressed with the beauty and color of the maple trees, which grew throughout Canada, that they frequently used their leaves as a design for embroidery and decorations. Eventually, the maple leaves became a national emblem.

The branch of three green maple leaves has been differenced by changing the tincture to gold, that it might be peculiar to the Archdiocese of Winnipeg. On the archdiocesan shield it has a further significance: it beautifully expresses the ideal of fraternal charity on the national level. The golden tripartite branch is a symbol of the Holy Trinity — a Canadian parallel of the shamrock which St. Patrick appropriated to explain this Mystery in human terms. The infinite love of the Three Persons in the Trinity for one another, and for the sons of Adam, is symbolized to remind all of the two commandments of God, into which all others are resolved, "Love God and love thy neighbor".

The sinister impalement, on the right to the viewer, displays the personal arms of Archbishop Flahiff.

The orb, the symbol of dominion, surmounted by a cross, the symbol of Jesus Christ, expresses the meaning of the Archbishop's surname. Flahiff in Gaelic means "Lord" or "Ruler". The orb denotes the earth, while the cross expresses the ascendancy of Christ over the universe. The orb bearing the cross symbolizes the triple Kingship of Our Lord Jesus Christ: Potestas Ministerii, Potestas Magisterii, Potestas Legislativa. This device is said to have first been used by the Emperor Justinian and to have been introduced into England by King Edward the Confessor; however, it can also be seen on the seal of William the Conqueror.

The checky bend, the principal charge on the arms of Saint Bernard of Clairvaux, honors one of the name patrons of the Archbishop. Saint Bernard founded the Abbey of Clairvaux in 1115 A.D. During his lifetime he founded sixty-eight Cistercian houses, and was the adviser of Popes, Kings and Councils. He is said to have carried the twelfth century on his shoulders.

The red cross of Saint George of Cappadocia beneath the Bernardine bend bespeaks the baptismal patron of the Archbishop. Saint George is known in the Eastern Rites as the "Great Martyr." From the time of Richard I he has been patron saint of England. His feast was ordered to be kept through all of England in 1222 A.D. by the Synod of Oxford. Pope Benedict XIV (1740-58) approved his veneration as Protector of England.

The chief (upper partition) is given in ecclesiastical heraldry to arms of Order or Congregation. The open book, on the green field, surmounted by the golden chalice is taken from the quartered arms of the Basilian Fathers and attests to the membership of the Archbishop in the Congregation of Saint Basil.

The motto, derived from the Minor Elevation at the conclusion of the Canon of the Mass, refers to Our Lord Jesus Christ, Head of the Mystical Body, through Whom alone is given to God, all honor and glory. It is translated: "By Him, and with Him, and in Him." A motto briefly expresses an ideal, a program of life, and the spirit of the one who selects it.

The external ornaments are composed of the pontifical hat with its ten tassels on each side disposed in four rows, all in green and the precious mitre, the archiepiscopal cross with double traverse and the crosier, all in gold. These are the presently accepted heraldic trappings of a prelate of the rank of Archbishop. Before 1870, the pontifical hat was worn at solemn calvalcades held in conjunction with papal functions. The color of the pontifical hat and the number and color of the tassels were signs of the rank of a prelate, a custom which is still preserved in ecclesiastical heraldry.

Produced by
George MacDonald & Co.
Toronto, Canada

